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Number 19

Face to Face

Editorial

The Lusitania Tragedy

Editorial

The China-Japan Crisis

Editorial

Why Abstain?

By William Jennings Bryan

What Shall the Preacher Study?

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Face to Face

IT HAS been suggested that the natural associations of men in immediate face to face circles are the ancient and persistent nurseries of the highest sentiments and ideals of the race. Such are the family, the play ground, the neighborhood and the public school.

Every one may verify this by reflecting on his own experience. All through life we greet the school friends of our childhood and youth by their first names. We welcome them into the secrets of our business successes or failures and into the inner shrines of our ambitions and of our faith. They are kin to us. The bonds which unite us are the bonds of common joys and trials. We were welded together in the melting moods of many tender, thrilling moments.

Schools preserve these binding, authoritative occasions by publishing "annuals," with pictures of classes and clubs, teams, fraternities and festal hours. When we freshen memory by poring over those scenes and faces the heart expands and swells with a sense of real kinship.

Here is the soil and atmosphere in which all that is best in life germinated and bloomed—love, sympathy, respect and emulation. Such associations are yet the fountains of life.

Social workers have found that these must be restored for the individual in order to enable him to live a normal, efficient life. Children orphaned are placed with foster parents.

Reformatories and "homes" of all kinds are adopting the cottage system where the units of comradeship and mutual interdependence may be as much like real families as possible.

Occasionally individuals succeed in carrying the family and neighborhood relation into wider areas and to multitudes of lives.

The apostle Paul did this. Probably it was his personal acquaintance with the churches of the Gentiles which made them realize their fellowship most keenly.

♦ ♦

A similar result was accomplished among the Disciples of Christ in the last century. Nearly every congregation in the middle west, over sixty years of age, cherishes the fact that Alexander Campbell once made them a visit. Among the older members it is a mark of distinction to be of those who heard him preach or debate on some of his many tours of the churches. He increased the adherents of the faith wherever he went and his personal visits strengthened the hearts of the faithful.

This face to face acquaintance has contributed incalculably to the strength of certain men of our national life, particularly in the cases of Ex-president Roosevelt and Mr. Bryan.

A striking illustration of the power of this personal association is seen in the history of William Lorimer. He built up his political following by acquaintance and kindness and intense loyalty. As a consequence he has never been defeated in his own community. The newspapers could not alienate his constituency and it was only when his case was taken away from home, and then only after the most strenuous effort, that he could be defeated. His followers, however, are still wonderfully loyal and attribute his reversal of fortune to the malice of his enemies and to the caprice of politics.

The successful politician knows the power of the "glad hand" and its influence is not altogether bad.

It is a living agency for awakening the spirit of democracy. Its effect upon the individual citizen is electric.

Election day gives many men their closest touch with the spirit of democratic institutions.

Even the corrupt and perverted institutions of the under world live by the borrowed strength derived from this ideal world of friendship and communion.

The saloon is now known to have its strength in being the

poor man's club. It is the one place of warmth and light and easy human contact for multitudes of men. If this were taken from it, the dram shop would quickly die.

Much the same is true of dance halls and doubtful places of amusement. They contain laughter and song, comradeship and a sort of flattering equality.

Places they are where one may look into the eyes of a company of people and secure a sense of an environing humanity with its quick tang and touch of life.

♦ ♦

But it is the church which is the ideal custodian of this fellowship.

It is a larger family, a vital brotherhood. It assembles men and women and little children within its genial companionship, lights their faces with gleams of heavenly love and tenderness, strengthens their better nature and affirms by speech and song and prayer their nobler life and destiny.

All persons who sense this deeper meaning of the church should labor to make it vital and compelling. Too often the fellowship of the church is merely sentimental and unrelated to the great concerns of daily toil and duty. For this reason the ancient greeting of "brother" and "sister" often seems hollow and vapid.

Why do these terms sometimes seem more real and vital in fraternal orders and in brotherhoods of laboring men? Men who do not wince at such appellations in their lodges may shrink from them in the church.

Perhaps the church has too much cant. Maybe it is not simple and immediate enough in bringing people to work together and to associate together freely and directly.

The surest cure for formalism and insincerity in religion is to build the activities of the church around actual needs and to enlist all members in the practical tasks thus encountered.

The movements which are afoot to set the church upon the relief and cure of poverty and the reduction of crime and social injustice are giving it new life.

When men and women meet in the name and spirit of Christ to carry out his will in their own neighborhood and in the world, then the fellowship of the church takes on new meaning and reality. It gains substance and power.

Local churches are centers in which individuals maintain the intimacy of soldiers on a campaign, of school-fellows in a quest for knowledge, of a family in mutual love and forbearance. Everything which challenges their powers and resources draws them together.

♦ ♦

At times the church invites persecution by denunciation and opposition, for such persecution inevitably develops fellow feeling among all those subject to it. Never has the church been more alive or more conscious of its bonds of fellowship than in the days of its great adventures and its martyrdoms.

Gathered about its altars, celebrating its high days, singing its songs of deliverance and of defiance, there has been generated a solidarity and a community of interests which makes it a mighty power over the spirits of men.

There are those who wonder how the church maintains itself with so many outworn ideas and symbols. But they overlook its fellowship, its brotherhood, its deep intimacy and its patient affection.

These are the things which make it endure. By these it builds up love one to another and passionate devotion.

By these also it becomes a model of larger associations, full of personal, face-to-face loyalty and an ever-ascending idealism.

E. S. A.

Why Abstain?

Address Delivered by Secretary Bryan at Philadelphia, March 15, 1915, Under the Auspices of the National Abstin-
ers' Union. Reported by the General Secretary of that Organization.

BY WILLIAM JENNINGS BRYAN.

I AM proud to participate in this great temperance meeting. I have no reason to doubt the statement that has been made in your presence tonight—namely, that this is the largest gathering of men ever assembled in the United States, at a temperance meeting. The National Abstiners' Union is built upon the broadest of foundations. It welcomes to its ranks those of every creed. The two letters read tonight show how comprehensive is the interest felt.

I need not emphasize the value of the support promised by Mr. Sunday. Dr. John R. Mott is one of the most eminent of the Christian laymen of America and I am glad that the movement has his endorsement. I am gratified too that Archbishop Pendergrast has given to this meeting the splendid support of his emphatic approval. Congressman Logue, a member of the reception committee tonight who has long been identified with the temperance movement in this city, informs me that the Catholic total abstinence societies of the city have an enrollment of more than seventeen thousand members. You may be interested to know that the two temperance speeches which I made in recent years to large audiences were made, the first one at Chicago under the auspices of the Catholic Total Abstinence Union of the United States, and the second at Atlantic City before the General Assembly of the Presbyterian church. I hope that this organization may be able to bring into effective co-operation all the believers in total abstinence, without regard to race, creed, or party.

MR. SUNDAY AND "BOOZE."

This meeting is held for a specific purpose and that purpose is to deal with one of the greatest evils which afflict society. It is not to be compared, in its breadth and depth of interest, with the series of meetings which have been held here by Mr. Sunday. He, with the support of the ministers of the city, has been appealing to the men and women of Philadelphia to consider the greatest subject with which man has to deal, namely, religion. Religion has been defined as the relation that man fixes between himself and his God, and nothing else is in the same class with it because nothing else affects, as religion does, the entire life and all its activities. When a man's heart has been brought into harmony with the will of the Heavenly Father, the whole life is regulated because the heart is the center and source of the influences that control life. Tonight we deal with but one of the outward manifestations of this inward relation—with one habit—namely the drink habit, and I cannot hope to present a stronger indictment of the habit of liquor drinking than Mr. Sunday has already presented to this audience. No one can surpass him in portraying the evils of intemperance or the value of total abstinence, but I venture to present the subject as it appears to me, in the hope that I may be able to reach and influence some who have not yet joined the total abstiners. Before taking up the arguments in favor of total abstinence, let me call your attention to the importance of the subject.

ANNUAL COST OF DRINK.

It is estimated that the people of the United States spend almost two billion and a half annually for intoxicating liquors. It is difficult for the mind to com-

The object of The National Abstiners' Union is to promote a nation-wide campaign of pledge signing without respect to party, creed, race, nationality, age, sex, occupation, or other condition. There are no fees or dues or obligations, except the faithful observance of the following pledge: "The Undersigned Promises, God Helping, Never to Use Intoxicating Liquor as a Beverage." The meeting at which this address was delivered is believed to be one of the largest, if not the largest temperance meeting ever held in America. It was for men only, and the number of those who, by rising, indicated their willingness to sign the pledge, was estimated at twelve thousand.



Photo by Moffett, Chicago

William Jennings Bryan

prehend so large a sum unless we resort to comparisons. Let me suggest a few.

It has recently been stated on high authority that the cost of the war now raging in Europe reaches the enormous total of three hundred and seventy-five millions a week—or more than fifty millions a day. If this is true the drink bill of the United States would carry on the war for six weeks—and that means that the daily cost of liquor to the people of the United States is more than one-tenth of the toll that the belligerent nations pay because of the awful conflict now raging—the greatest that the world has ever known, whether measured by the number of men engaged, the destructiveness of the implements employed, or its expensiveness to the nations involved.

The cost of the Panama Canal, the most gigantic engineering feat in history, was about four hundred millions of dollars. Is it not appalling to think that we spend for drink every year something like six times the cost of the Panama Canal?

THREE TIMES THAT SPENT FOR EDUCATION.

I have endeavored to secure an accurate estimate of the amount of money spent on education in this country, and the figure given to me is seven hundred and fifty millions of dollars. This pays all the teachers who instruct the children, from the kindergarten to the university, in this land of more than ninety millions. It provides salaries for the great intellectual army whose inestimable service no figure

can describe. If we were to cease these expenditures, this nation, so conspicuous in all that contributes to the civilization of the world, would lapse into barbarism. And yet we spend for drink more than three times as much as we spend for education.

COMPARED WITH GOVERNMENT EXPENSES.

The annual appropriations of the Federal Government are a little less than a billion and a quarter of dollars. This sum includes the salaries of all of the public officials from the president down. It includes the salaries and expenses of our ambassadors and ministers through whom we maintain diplomatic relations with the entire world; it covers the cost of our consular service which looks after our commerce in foreign lands. It includes the expenses of the treasury, which handles our money, collects our taxes and supervises the banking system of the nation. It covers the expenses of the army and the expenses of the navy. It provides means for enforcing the laws of the United States. It includes the operations of the postoffice department, which carries mail to every village, hamlet and city, with its fifty-six thousand postmasters, its nineteen thousand railway clerks and its seventy-five thousand mail carriers in the cities and in the country. It covers the expenses of the interior department, with its multiplied agencies for dealing with pensions, with public lands of the country, with irrigation and with Indian affairs. It covers the expenses of the agricultural department with its experimental work and its search throughout the world for that which can be profitably grown in this country. It supplies the needs of the rapidly increasing department of commerce and the vitally important work of the department of labor. It supplies the funds needed by the Interstate Commerce Commission for the regulation of railroads and by the new Federal Trade Commission for the prevention of monopoly.

All of these government agencies employed in administering the Federal government of this great nation are operated at an expense of less than a billion and a quarter of dollars. Think, if the mind can comprehend it, of this nation spending twice that amount for alcoholic liquor.

SOME MORE FIGURES.

Here are four comparisons. Do they help you to understand what a drain on this country the drink habit is? According to the estimate given, the average tax laid upon each citizen by the use of liquor is more than twenty-five dollars a year, or, counting five to the family, more than one hundred and twenty-five dollars to the family annually. If any political party attempted an annual increase in the taxes upon the people to the extent of one-fifth of that sum, it would be turned out of power by an indignant public. When it is remembered that this tax is not uniform but is, on the average, heaviest upon those least able to bear it, is it not our duty to consider how the nation can be relieved of this enormous burden?

The object of this meeting is not to discuss the governmental phases of the liquor traffic, but rather to deal with remedies that can be applied by the individual without the aid of statute law, and fortunately the plans which we present tonight involve no controverted questions. What-

ever differences of opinion there may be as to legal remedies, no one doubts that total abstinence is, as far as it goes, a complete remedy for the drink habit. Everyone who, by his own resolve, separates himself from those who drink and allies himself with those who do not drink, to this extent lessens the amount of liquor consumed and lightens the task of those who are called upon to deal with the subject through legislation or through the enforcement of law.

WHY TOTAL ABSTINENCE?

Our appeal is to the individual and I ask your attention while I present a few of the reasons which, in my mind, justify total abstinence.

In the first place, let us consider the physical reasons against the use of alcohol. To begin with, drink brings no advantage whatever to the one who drinks and, since intelligence demands a reason for any course of action, the fact that no good reason can be given for drinking ought to be sufficient to prevent the use of liquor to any extent.

But the use of liquor is not only unnecessary and indefensible from the standpoint of advantage, but it is objectionable as a beverage even when taken in the smallest quantity. It has been scientifically demonstrated that the moderate use of alcohol decreases a man's efficiency.

An athlete cannot do his best if he drinks at all—this has been demonstrated by experience; a typesetter will make more mistakes when drinking than when sober—this has been established by experiment; alcohol makes a soldier less accurate of his aim, and let me add that the present war is giving conclusive proof that total abstinence has its value on the battlefield. Russia has gone to the extent of abolishing the sale of liquor even though in doing so she sacrifices an annual revenue of four hundred millions in the midst of a war. The German Emperor is an advocate of total abstinence. The British government is refusing liquor to its soldiers and in France the legislature is considering the liquor question. If "John Barleycorn" is a failure in a fight who can respect him in time of peace? The accidents in industry are increased in proportion as liquor is consumed—these are but a few illustrations of the effect of alcohol, even when but little is taken.

EMPLOYERS DEMAND ABSTINENCE.

But there is an argument still more easily understood, namely the increasing demand for total abstinence which is being made by employers. On boats, grog used to be furnished to sailors; it is becoming more and more the rule to deny it to them altogether. The owner of a ship cannot afford to trust passengers or cargo, or even the vessel, to a man who allows his brain to be befuddled by alcohol. Our railroad managers are applying more and more stringent rules against drink. They cannot afford to take the risk of either loss of life or damage to property involved in the employment of men who use liquor. And so on through other industries; the more important the employment the more rigidly the use of liquor is forbidden.

If a young man wants to know public opinion in regard to moderate drinking, let him present a recommendation saying that he is a moderate drinker. Why do recommendations, intending to help those to whom they are given, omit a reference to the fact that a man drinks, if he does drink at all?

I spoke a few nights ago to eight hun-

dred and fifty midshipmen at the Annapolis Naval Academy, and a finer body of young men it would be impossible to find. Not one of them is permitted to use intoxicating liquor. Why is the use of liquor forbidden to these men except on the ground that it would be hurtful to them? They are being prepared, at governmental expense, for government service and the fact that they are not permitted to use alcohol should impress all young men who seek to fit themselves for important work.

ALCOHOL CURSES THE UNBORN.

The use of alcohol not only lowers a man's productive capacity but it imparts constitutional weakness to his offspring. Even if the pleasure derived from the use of alcohol were not followed by a pain that overcomes the pleasure—even if it did not manifest itself in the impairment of the individual who uses it—the fact that its effects are transmitted to the child and thus visit an undeserved punishment upon it, ought to weigh mightily with the man who has not decided the drink question for himself.

But there is another reason why one should not drink at all, namely the danger of drinking to excess. It cannot be truthfully said that every moderate drinker becomes a drunkard, but it is true that every drunkard comes from the number of those who drink moderately; none come from the ranks of the total abstainers. I remember to have heard a temperance lecturer use an illustration when I was a boy; I pass it on to those of this generation. He admitted that there is a difference between the moderate drinker and the drunkard; but he described it as the difference between the pig and the hog—the hog being a little older than the pig.

The drunkard has indulged the habit longer and to a greater extent than the moderate drinker—but the moderate drinker is on the road over which the drunkard must travel before he becomes a sot. And no moderate drinker can be absolutely sure that he will not be overcome by the appetite. There is no time in life from youth to old age when it is safe for a man to cultivate a taste for alcoholic drinks; and surely it is the part of wisdom not to drink at all when drinking brings no advantage; when drink, even in small quantities, impairs one's capacity; when the use of alcohol affects the child of the drinker, and when in addition to these a drinker runs the risk of being overcome by the appetite.

A WASTE OF MONEY.

But let me give you another reason for total abstinence. No one can afford to spend money for drink—not even a small amount of money. Money should not be wasted and it is worse than wasted when used for that which, instead of benefiting, does harm. There are so many good uses that can be made of money that it seems strange that anyone should be willing to spend money for intoxicating liquor. Go among those who drink and see to what actual needs the money could be applied. It would improve and make more sanitary the houses in which they live; it would clothe their children better; it would bring more comfort into the home, not to speak of the more substantial pleasure which the drinker would be able to enjoy.

If one does not spend all his money, either for immediate use or as a protection against the infirmities of age, the world around presents opportunities for use of his money in innumerable altruistic ways. There is no investment so profitable as in-

vestment in humanity. He who, out of brotherly love, aids his fellowmen in proportion as he is able to aid draws from such contributions a joy infinitely more satisfying than can be derived from the use of liquor.

I have spoken of the reason based upon physical welfare and also of the reason based upon the obligation that rests upon a man to make a wise use of his money, but there is a third reason which, to my mind, cannot fail to impress the man who is guided by his conscience, namely, the use which man should make of his example. Even if a man were sure that the moderate use of liquor would be of no physical injury to him and would involve no danger of excess; even if he felt that he had money to spare for drinking, still, in view of the awful consequences of indulgence in liquor, can he afford to gratify himself at the expense of those who, weaker in resisting power, may be led astray by his example!

ALCOHOL CAUSES POVERTY AND CRIME.

It is that we are so bound together that we cannot escape from the indirect effect of anything that is harmful to society. From the lowest standpoint upon which the subject can be discussed, namely, the ground of pecuniary interest, we are compelled to use our influence to lessen drinking. The use of liquor is the direct cause of crime, of poverty, of degradation and of despair, and we can never tell when we shall ourselves suffer at the hands of those who are victims of intemperance. Property is insecure and life is unsafe in proportion as the use of liquor contributes to the number of criminals, the number of paupers and the number of the desperate. We have, therefore, not only the individual reasons before given and the other reasons advanced, but we have a financial interest in supporting and spreading the cause of temperance. We have, as members of society, an interest in preventing the economic waste, tremendous in amount, due to the deteriorating influence of intoxicating liquor. We have also a moral interest in lifting society to the highest plane, a thing impossible so long as the ravages of drink are felt in so many homes.

If we are convinced that total abstinence is a desirable thing, let me add a word in support of the policy of signing the pledge on the ground that it suggests lack of strength of character; some say that, although never intending to drink, they would not wish to bind themselves by a pledge. There is nothing humiliating about a pledge. Those who are united in marriage take a pledge at the altar; why should it be less honorable to promise not to drink than to pledge fidelity to the marriage vows?

WHY SIGN THE PLEDGE?

The pledge marks the crossing of the line into the ranks of the total abstainers. The man who says, "I never expect to drink," but adds, "I will not sign a pledge," raises the same suspicion that is raised when a man says to you, "I admit that I owe you but I will not put it in writing." You cannot help feeling that his purpose would be more strongly stated if expressed in writing. So long as one refuses to sign the pledge he cannot urge others to sign, and he is in danger of having the sincerity of his reasons doubted.

I believe in the pledge; I began signing the pledge before I can remember; I have never failed to sign it, by signing, I could persuade anyone else to sign with me, and as long as I live I shall stand ready to sign with anyone and everyone.



EDITORIAL

THE LUSITANIA TRAGEDY.

IT IS difficult to think with calmness in the face of this latest desperate deed of barbarism committed in the war. The fact that an English ship has been sent to the bottom by a German submarine is not the chief matter of concern. If a German passenger steamer had been torpedoed by an English deep-water prowler, the ghastliness and barbarity of the deed would be the same.

It is the horror of the depths to which a people can sink in the desperation which a growing sense of ultimate defeat brings on.

For no event of the war has made clearer Germany's increasing realization of final failure. It is the act of a mad and conscienceless war-staff, determined at all hazards to inflict damage on its foes.

Men, crazed with drink, or unbalanced in mind, now and then run amuck, killing people and destroying property in a manner impossible to sane and sober individuals. Even so may nations do, it seems, or those who profess to represent nations.

If a German fleet had met the *Lusitania* on the high seas, had captured her as a prize of war, confiscating her cargo, and destroying her contraband of war, no doubt would have arisen as to the perfect justification for the deed. The people on board would have fared according to the rules of war. If there were combatants, they could have been imprisoned; and the neutrals would have been landed at the nearest port unharmed.

But this submarine attack opened a new chapter in the story of barbarism on the part of a so-called civilized people, and gives a new and sinister definition to "kultur."

There are many thousands of Germans and Germany-loving Americans in our land. Large numbers of our people are sincere admirers of the things for which Germany has stood. Many of them feel deep gratitude for the elements of education and efficiency which Germany has taught them. They are trying to hold the issues of the war in a balanced and neutral mind.

But these recent events put a very heavy strain on Germany's friends in America. The words of denial or apology for things that have happened in Belgium and along the coast grow fainter and less convincing.

The ultimate defeat of Germany will be less regretted than would have been the case if a fair and honorable history had not been stained by acts across whose record the red brand of "barbarism" will have to be written.

CHINA AND JAPAN.

RECENT news from the far East has been very disquieting. The strained relations between the two peoples across the Pacific have almost reached a breaking point. Just at present there seems to be a more hopeful tone in the news. It would add greatly to the seriousness of international troubles if these two great neighbors were to fall out with each other.

The sympathies of America are with both Japan and China. The former is the most progressive and enlightened people of the Orient. They have made tremendous progress within the past half century in the effort to reach the foremost rank of civilization. In politics, education, business efficiency, and industrial activity they have proved themselves in almost every sense a modern people, and they naturally ask for recognition by all other peoples in the family of nations.

America has intimate and friendly relations with Japan. Perhaps we have not always accorded her the generous and courteous recognition she deserves, but she is a friend and not an enemy, and we can justly sympathize with her wish in the matter of national growth and proper expansion of trade and population.

On the other hand, our relations with China are even more intimate and sympathetic. We have played the part of adviser and friend during the difficult period of China's emergence from medieval to at least partially modern conditions. The Chinese people are deeply grateful to the United States for

the assistance thus afforded, and naturally look to us for help in the crisis which they have reached in their relations with Japan.

Upon the surface of Japanese statements there is no intention on the part of that country to appropriate Chinese territory or resources. Yet there is no question but that China regards these assurances with ill-concealed disbelief. The sincere friends of China consider the moment critical. The sympathies of Americans are with both these peoples, but our definite and persistent diplomatic efforts must be used to preserve China's integrity and to warn Japan away from any policy of selfish advantage, which would mean the dismemberment and weakening of her great but unprepared neighbor.

THE SOCIALIZED CHURCH.

THERE is less talk these days of the "institutional" church. Is the thing dead? Or has the idea developed beyond the original content of the words, making necessary new terminology?

An "institutional" church was a church that emphasized devices. It boasted of a gymnasium or a swimming pool, or a day nursery. It was often lacking in any vision of the real meaning of the chores which it accomplished from day to day.

The "socialized" church is the more modern terminology. It has many of the devices which were in favor in the past. But it knows why it uses them! The socialized church wishes to make the church the center of the good impulses of the community. It is an active agent to promote brotherhood and social solidarity in a given neighborhood.

This socialized church finds that people get better acquainted when they play together, study together, and eat together, than when they worship together without these other common experiences. Hence the socialized church is never regarded as "cold," or aristocratic, or exclusive.

Being a socialized church is not a matter of equipment, nor of paid leaders. Churches without either have taken its spirit and put into practice its ideals.

We know a business man in a small church who caught a good many boys pilfering from his store. Once he had them arrested, but the results secured did not satisfy him. He adopted the expedient of making them into a Sunday-school class! Everybody at the Sunday-school was surprised at that class. But he played ball with the boys, had them dine with him, taught them life duties, and kept them from the juvenile court.

He made Christians of some of them! With no gymnasium, and with only a few hours of spare time, he gave an entire congregation a vision of what it means to be a socialized church.

THE NEGLECT OF HOLY SCRIPTURE.

THE early Disciple knew how to handle the scriptures. He often carried a copy around with him, ready for the religious discussion in which he so delighted. If some of his expositions were different from those now in vogue, he knew at least what was in the Book. "To the law and to the testimony" was his continual challenge, and he loved to insist, "Where the scriptures speak, we speak; where the scriptures are silent, we are silent."

There is a new generation of Disciples, gathered in by the swifter processes of mass evangelism. They are no longer the hand-picked fruit of religious discussion, but are like apples shaken violently from the tree, with a consequent lack of soundness. They have no knowledge of the fundamental documents, as their fathers had. One of the Disciple leaders rightly says that the Bible is more threatened by the neglect of its friends, than by the attacks of its enemies.

One Disciple church is reading the Bible through this year, publishing daily assignments in its calendar. Another church read through the New Testament during Lent, with similar posting of daily readings.

But it is not enough merely to read the Bible, though this is a vast improvement on utter neglect, and abysmal ignorance.

One has not discharged his duty to his soul, nor has he real-



ized his signal opportunity, until he has not only read the Bible, but also knows, as far as possible, what it means.

The impulse of modern life, its hunger for brotherhood, its sense of democracy, its protest against evil conditions, is but the voice of the prophets sounding forth again. One should know the meaning of these voices at the time of their origin, if he would understand modern life. The mothering of unfortunates, patience with defectives and evil-doers, is but the spirit of Jesus working in the hearts of modern men.

To be intelligently modern, the man of today must live with these documents, more than two thousand years old in many cases! If this be paradox, it finds its justification in the experience of the great leaders who bear the burden of the race on their hearts.

MAKING CITY MISSIONS EFFECTIVE.

MOST denominations have relatively smaller holdings in the city than in towns. Religion seems less imposing in the midst of the compelling interests of metropolitan life. The mission chapel makes but feeble showing over against the sky-scraper of commerce, and ministerial institutes seem but unimportant gatherings in comparison with the board meetings of corporation magnates.

In metropolitan environment, the task of presenting a religious program adequate for the city is one requiring statesmanlike grasp of city movements and deep insight into the nature of religion itself.

The first requisite of a city program is that it have centralized authority and a unified program of action. Sporadic efforts by non-co-operating societies or congregations mean waste, sometimes competition, and in every case inefficiency.

Congregational and Baptist bodies with their loose organizations have been compelled to centralize in the great cities. The Baptists in Chicago have their Baptist Executive Council, controlled entirely by Chicago men, which not only administers city missions but is the denominational clearing house for the city. This organization even aspires to secure title to the Baptist property of the city and has much of it already. Baptists have always been individualists as have the Disciples, but the losses which they suffered in Chicago drove them to the policy of centralization.

Disciples, also, have moved in the direction of centralization of city mission affairs.

In Kansas City, Los Angeles, and many other cities the official boards of the various congregations form a central board which is responsible for the city program. The progress of the cause in every city adhering to this policy for a number of years is an unanswerable argument for its success.

If there is a tendency in any quarter today to insist upon administering the details of a city mission policy from a distance, through a national board, such counsel should be regarded as a reversion to a form of activity now everywhere outgrown.

BACK TO THE SOIL.

THE season means spring-fever to many, but those who have come from the farm feel at this time of year the call of nature. The garden means more than a supply of fresh radishes. It serves to keep preachers, and other workers in abstractions, in close touch with the world that seems most real to the majority of humanity.

Tolstoi divided the task of the day into three parts, one-third to be given to the use of the large muscles, one-third to the small muscles, and one-third to the brain. Few of us would allow so large an obligation to share the muscular tasks of society, but the garden, with its hopes of the summer, its marvelous processes, its appeal to the best of our primitive instincts, is a good place to discharge this duty.

TACTLESS ADVERTISING.

THERE is great interest in church advertising, as is evident from the samples of it which can be gathered at a church convention, and which come into the newspaper offices in a ceaseless flood. Good advertising is a most effective way

to extend the gospel. To the amateur advertiser a word of caution is offered, however. Not all publicity is desirable. Better obscurity in the community, than for a church to sacrifice its dignity, or for a preacher to barter away his professional modesty.

There is a little plant in the human heart called Reverence, which needs careful watering and pruning. We may secure attention to the church for a time by uprooting that delicate plant, but have we truly advanced the cause of religion?

* * *

THE MORE we think about it, the clearer and surer it becomes that, if we are ever to learn anything about the Supreme Spirit, we must come at it not alone by looking at the earth and sky, not alone by studies of matter and force, but by looking also and chiefly by inward nature at the finest spiritual products and principles as they are exhibited in the noblest lives.—Charles G. Ames.



TO JANE ADDAMS AT THE HAGUE.

LADY of Light, and our best woman, and Queen,
Speak now for Peace (though anger breaks your heart),
Though naught but smoke and fame and drowning is seen.

Lady of Light, speak, though you speak alone,
Though your voice may seem as a dove's in this howling flood,
It is heard tonight by every senate and throne.

Though the widening battle of millions and millions of men
Threatens tonight to sweep the whole of the earth,
Back of the smoke is the vision of the Kindness Again.

Vachel Lindsay in the Chicago Herald.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Preachers and Students in Armies.

Fifty per cent of the pastors in France and Germany are in the armies and 60 per cent of the university students of Great Britain are among the British volunteers, says John R. Mott in speaking of the unselfishness displayed by the people of Europe in this time of distress.

Bishop McDowell Will Lecture in Yale.

The Yale lectures on preaching are an annual event of much significance to the preaching fraternity. It is now definitely announced that Bishop McDowell of the

labor panic; to assist in establishing temporary labor exchanges to find work for those losing their jobs through prohibition legislation; to promote the organization of adequate social centers as substitutes for the saloon.

Unitarians Work in Japan.

Prof. Minami, one of the ministers of the Japanese Unitarian church in Tokio, has published a little book, "The True Man-Christ," in which the Unitarian view of Jesus is ably presented. His book on Prof. Eucken and his philosophy, dedicated to Rev. Clay MacCauley, has reached a sale of upward of two thousand copies. Prof. Uehigasaki, of the Tokio church, has translated Rev. C. W. Wendte's tract "What Do Unitarians Believe?" into Japanese for general circulation by the Mission.

Financier Remembers Alma Mater.

Charles M. Hall, an alumnus of Oberlin college, Oberlin, Ohio, has given three million dollars to Oberlin. Mr. Hall acquired his wealth, in part, by reason of his education, and he has been generously mindful of his Alma Mater.

Chicago Baptists Adopt English Practice.

The First Baptist church, of Oak Park, a suburb of Chicago, has decided to receive unimmersed Christians into full membership in the church, though continuing to practice the immersion of their own converts. English Baptists have for many years held to this practice, but only a few churches in America have adopted it. The act takes on additional significance from the fact that this church is the place where some missionary leaders of the denomination hold membership.

New U. B. Publishing House.

The United Brethren have recently built a new house for their printing plant, in which their church paper, "The Religious Telescope," and their young people's paper, "The Watchword," will be printed, together with all their Dayton publications and other printing. The new building is located on Fifth street, about two blocks

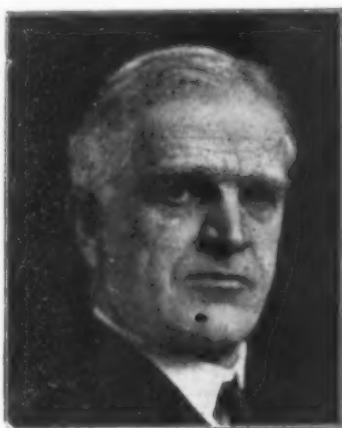
west of The Christian Publishing Association building, of the "Christian denomination." It is a modern structure and well adapted to the work in hand. It is to be four stories and is said to contain 152,000 square feet of floor space. The new building was dedicated on Tuesday, April 20, in a service which lasted practically all day and into the evening of that day. "The Religious Telescope" began its career more than eighty years ago at Circleville, Ohio. It was the beginning of the present publishing establishment. Then it did its work with two or three workmen, now it requires 241 persons to attend to its business.

Southern Methodists Grow.

The General Minutes of the Methodist Episcopal church, South, which have just been issued for 1914, show that the denomination now has a membership of 2,045,047, which indicates a growth for the year of 38,838 members, or about two per cent. There are now 8,086 traveling and 5,319 local preachers.

Secession from Orthodox Church.

The Russian Orthodox church extends its control to its members in America and in New York a resident bishop keeps in contact with the situation here. Recently 359 Russians seceded from the parent Russian church of Chicago and formed an independent congregation. It is not to be understood that this congregation is Protestant but is a church with Orthodox forms and faith, which is in revolt against foreign control. This kind of thing has happened frequently with Polish congregations in the Roman Catholic fellowship in America but has not happened before among the Russians. The precedent set will furnish footing for similar movements of unrest in other sections of America. The Russian immigrant suspects that the priest of the foreign country is in the pay of the Russian government as a spy, and many Russian immigrants are political offenders. For this reason, the movement of revolt against the Russian ecclesiastical control may reach large proportions in a short time.



Bishop W. F. McDowell

Methodist Episcopal church will be the next Yale lecturer. He will deliver his lectures immediately following the Easter vacation in 1917.

Preachers at University of Chicago.

The University preachers for May at the University of Chicago have just been announced, and are as follows: President Albert Parker Fitch, of Andover Theological seminary, Cambridge, Massachusetts, spoke on May 2 and May 9. Rev. J. H. Randall, of Mount Morris Baptist church, New York, will be the speaker on May 16, and on May 23 Professor Edward Alfred Steiner, of Grinnell college. On the last Sunday in May the speaker will be Professor G. A. Johnston Ross, of Union Theological seminary, New York. On June 6 also Professor Ross will be the speaker, and June 13 will be Convocation Sunday.

New Unitarian Leader.

Charles W. Eliot, former president of Harvard university, has served the past year as president of the American Unitarian Association, and has been very active in his duties. He recently handed in his resignation and the Unitarians are now announcing that Former President William Howard Taft, of New Haven, has assumed the position. Mr. Taft is a loyal Unitarian and will probably take much interest in the propagation of the Unitarian viewpoint.

Rev. Charles Stelzle Out for Prohibition.

Rev. Charles Stelzle has opened an office in the Fifth Avenue building, New York. His object is to make ready for national prohibition. His platform reads as follows: To demonstrate that the abolition of the liquor traffic will not create a



Japanese Buddhist Temple, Fresno, Calif. (See note on next page)

Heathenism in America.

Many of the heathen religions of the world have obtained footing in America through immigration. The Chinese joss house is to be found in nearly every American city of metropolitan proportions. The Japanese have settled in considerable numbers on the Pacific coast and have brought with them their religious ideas. In Fresno, Cal., the Buddhists have built a Buddhist temple which is mostly used by the Japanese. In this sanctuary "The Light of Asia" is kept shining brightly. Buddhism even ventures to entertain a missionary attitude toward America and there are a few Buddhist converts in this country who have turned aside the gospel for the Way of Self-abnegation. In the end an American will have to have some other reason for being a Christian than that he "was born that way."

A New Methodist Editor.

The Book Committee of the Methodist Episcopal Church elects its editors. Recently this committee met in San Francisco and considered the task of finding an editor for the Christian Advocate of New York, the parent paper of American Methodism. They selected Dr. James R. Joy, who has been for a number of years the assistant editor on the paper. Dr. Joy is a Yale man, and has written a number of volumes for the Chautauqua courses. He has been very active in the affairs of the denomination outside his duties in the office of the religious newspaper, and is well qualified to interpret the news of modern Methodism.

Is Dr. Abbott a Universalist?

The Universalist Leader is claiming Dr. Lyman Abbott, of the Outlook, as a "fellow Universalist." Some years ago Dr. Abbott gave his reasons for not being a Universalist, among them being his statement that he believed in the freedom of the will. In a recent issue of the Outlook, however, appeared a statement on the modern meaning of hell and the reformatory character of its punishment. This has been seized upon by both the ultra-liberal and the ultra-conservative as an evidence of "Universalism." To many, the statement will not carry the implication of universal salvation at all.

Passion Play "Christ" in the Trenches.

Anton Lang, who has twice played the part of the Christ in the Passion play at Oberammergau, has been called to the colors and is fighting in a Bavarian regiment in the Vosges mountains. But for the war an interim Passion play would have been represented at Oberammergau this summer. The picture of the "Christus" of the Passion play at work in the trenches killing men is not a pleasant one.

Pope Favors Circulation of Gospels.

The Pious Society of St. Jerome was an organization of Roman Catholics in Italy for the circulation of the Christian Scriptures in the vernacular. It was formed in 1902 but after it had gone on with its work for a time, the reactionary pope, Pius X, discouraged the society and finally suppressed it. It kept itself alive secretly and as soon as the present pope came into authority, he petitioned to favor the society. It develops that he was one of its founders, so the permission was graciously given. The pope said: "Experience teaches that all deviations of present society have their origin in the fact that the doctrine and works of Jesus

Christ have been utterly forgotten and men no longer draw from them inspiration for daily life." A further statement looks more in the direction of the Protestant principle of private interpretation of the Scriptures than any word of a pope in centuries: "We ardently desire that, as a result of your zeal, you may obtain not only an ever larger spread of the gospels, but also that the holy books may find their way into the homes of all Christian families, and there may become the evangelical 'piece of silver' sought after and jealously kept, so that all the faithful may get accustomed to read the holy gospels and to comment on them daily and thus may learn to live in perfect harmony with God's will." Professor Giovanni Luzzi, a Waldensian leader of Florence, expresses the belief that spiritual modernism will yet reform the Roman Catholic church and bring it into harmony with both apostolic and modern ideals of religion.

Dr. Mathews on Japan-China Crisis.

That there may be misconception of Japan's attitude toward China in the present crisis is the belief of Dean Shailer Mathews of the University of Chicago, who recently made a comprehensive tour of the empire and came into intimate touch with its leading statesmen. "Just how far Japan is planning to build up a sort of Asiatic Monroe doctrine the future alone will enable us to see," said Dr. Mathews yesterday. "During the en-

* * *

THE SERVERS.

REV. FRANK CRANE IN THE COSMOPOLITAN.

The cry of the Old Gospel was, "Save!" That of the New Gospel is, "Serve!"

Yet we have not changed, only grown. The new comes out of the old. We have learned that to serve is to save.

The moral force of yesterday sought to save men from a hell hereafter; the ethical enthusiasm of today is directed toward saving men from hellishness here.

Christendom is shaken with a new conscience as by an earthquake. We are in the midst of economic upheavals more radical than the French Revolution.

The Servers are striking more deeply than the Savers ever struck.

The Servers say labor shall no more be exploited, trodden, tortured for the benefit of the endowed.

They are carving the hereditary parks of private lords into gardens for the people.

They are taking the children out of mines and factories and putting them into schools.

They are wresting public utilities from the wealth-barons and giving them into the hands of the people.

They are making of every woman a citizen.

They are determined to give every baby a square deal.

They are bringing back beauty to money-mad cities.

They have sentenced to death the two chief enemies of the race, War and Alcohol.

We are more profoundly religious now than were the men of any previous era. But we are not saving brands from the burning; we are putting out the fire.

The Savers gave us the world as lost, and attempted to rescue a few. The Servers have the bold purpose of transforming the world.

The call of the Savers was for missionaries. The call of the Servers is for citizens.

tire course of negotiations the foreign office at Tokio has not taken the world into its confidence and in consequence we have been led to form opinions from statements which representatives of Japan regard as unfair. Even if we knew the entire plan of Japan we should still need to form conclusions with great hesitancy. To be in any sense a duplication of our Monroe Doctrine Japan's policy for China should content itself with protecting China from being exploited and dismembered by European powers. That China is exposed to such danger is evident from her recent history. Further, in this danger to China, Japan undoubtedly sees danger for her own development just as the United States sees danger in further European colonization in political control of the American continents. Every broad-minded American wants to see China given a chance to develop in a manner similar to that which Japan has enjoyed."

Episcopalian Missionary on a Hand-car.

A home missionary of the Protestant Episcopalian fellowship in Texas had a hard problem to reach all of his assignments on Easter Sunday. For Episcopalians not to have religious service on Easter is a great privation, so he was driven to extremities to devise a way to carry the holy sacrament to the scattered congregations that he ministers to. An appeal for a hand-car was passed upon at last by the president of a railroad and the tireless rector set out with an assistant on this rude conveyance, and during the day traveled over sixty miles by rail with hand power. The name of this enthusiastic missionary is Rev. W. B. Roberts, and he makes his home in Dallas, Tex.

Son of Church Historian Visits England.

D'Aubigne wrote a history of the Reformation known to all the scholars, and his son, Pasteur Henri Merle d'Aubigne is a well-known Protestant figure in Paris. He is pastor of the McCall mission church in the southeast of Paris. Recently he made a visit to England and delivered speeches before a number of London Brotherhoods. He speaks excellent English and was heard with great pleasure.

Federating the Theologians.

The odium theologicum, about which so much has been written, is not sufficient to separate theologians any more. In a number of cities the theological seminaries of the various denominations are federating, or are even practicing corporate union. At Harvard, a divinity school that is nominally Unitarian, has on its teaching staff three Congregationalists, three Unitarians, two Episcopalians and a Baptist. With this has been federated Andover Seminary, a Congregational institution. More recently the Episcopal Divinity school and Boston University School of Theology (Methodist) have federated with the Harvard school and exchange credits for courses. In Chicago, Baptists, Congregationalists, Universalists, Unitarians, Disciples and others have federated institutions operating in connection with the University of Chicago. In San Francisco and environs the same process is at work. Union Theological seminary, as its name implies, is an institution in which various denominations are represented. When a new generation of preachers comes out of these schools, will sectarian spirit be as ardent as formerly?

Here and There

What Shall the Preacher Study?

OF COURSE the center of all the preacher's studies is the Bible, and next to it in value is any book that helps him to understand that, any book that will make the One Book luminous. And the multitudes of such books embarrass us when we attempt to mention even a few of special helpfulness. But in obedience to some kind of mental law, books thrust themselves upon us with their kindly offices as soon as we begin to grow interested in any subject. Announce to yourself a subject of study, and see how many books are within your reach on that subject. Of their presence you had not before dreamed. As soon as the preacher begins to live up to Bengel's great motto, "Apply thyself to the text; apply the text to thyself," the desired volumes surround us as chariots and horsemen on the mountain top were revealed to the prophet's eyes in the hour of his need.

I can speak only of two classes of literature which are as close to the ministry of the preacher as any other. First, there is that vast array of devotional literature, which, according to Dr. W. Robertson Nicoll, should include Spurgeon's sermons. To the sermons we add by necessity the prayers of Spurgeon, of Beecher, of McLaren, of Martineau, and the greatest of them all, of Joseph Parker. It is significant that the prayers of the greatest preachers are among the classics of devotional literature. Great sermons are not the result of Shakespeare, Tennyson, Browning, or of accident; they are the fruits of devotion to a great cause and of the consecration of rare powers. Men who preach well must know how to pray. And let us not forget the Hymnal. If the preacher knows that well, he can afford to dispense with almost every other devotional volume. The preacher who does not know that volume has excluded himself from a devotional treasury surpassed only by the sacred volume alone. Our lamented President Graham urged upon every student in his classes the necessity of becoming as familiar with his hymn-book as with his Bible. This is the source from which many of the gems of devotional literature have been borrowed. It must have been a misfortune in the life of Henry Ward Beecher that his verbal memory was so defective that he could never trust himself to quote a hymn.

Among the classics of devotional literature must be included the volumes of F. B. Meyer, Andrew Murray and S. D. Gordon. Then we must read Augustine's "Confessions," "Pilgrim's Progress," "Grace Abounding," the Lives of St. Francis of Assisi and of Bernard of Clairvaux; "The Saint's Everlasting Rest," "Holy Living and Holy Dying," by Jeremy Taylor; Law's "Serious Call," Seegal's "The Life of God in the Soul of Man," Garrison's "Alone With God," Richardson's "Communing in the Sanctuary," Ainslie's "God and Me," Isaacs Errett's "Letters to a Young Christian," Ainsworth's "Moral and Spiritual Aspects of Baptism," St. Bernard on "The Love of God," A. J. Gordon's "The Twofold Life" and "How Christ Came to Church." I will also in-

clude his little volume on "The Ministry of the Holy Spirit." Of course, all such lists can be indefinitely extended. The great missionary lives are really treatises not only on devotional thought, but they are the consecrated and devoted life in action. If one's heart is not warmed by the reading of missionary literature there is something radically wrong with the man.

I can speak only of another class of literature with which the preacher should be familiar, viz.: the sermonic. In reply to some questions I sent out as to the preacher's indebtedness to volumes of sermons, a number of persons replied that they recognized no such debt. Unfortunately, not many of the preachers get the help from sermons which we expect, and, on the whole, the volumes are disappointing because no sermon can ever be printed. After hearing a great sermon delivered one feels that the same sermon in print is a transformation from life to marble. It may have polish, correct structure, unimpeachable logic and every quality of a sermon, but the man is missing, and the sermon in print bears the same relation to the man as gloves do to the hand. I can account for our disappointment in the reading of sermons in no other way. We enjoy poetry, essays, history, every form of literature which is crowned by genius, except the sermon, and while these different forms represent men, the sermon, let us repeat, is the man. It is a variety of literature which must stand apart from every other. And yet viewed as literature it is of the highest order; it represents the greatest triumphs of pulpit effectiveness, and we cannot afford to ignore Chalmers any more than we can ignore Cicero. I feel like saying the homiletical literature might be called the literature of disappointment. But when all allowances are made, sermons of the masters should be read and studied for professional reasons, if for no other. We cannot hear many of the great preachers in their pulpits, we must hear them speak to us from the page. These volumes contain the soul of Christendom as no other literature does. As the musician studies the masters, as the aspirant to literary distinction sits at the feet of the masters of his craft, so the preacher must learn from the great preachers, from Augustine to our own time. He must know what a sermon is in the hands of men who know how to use it.

By general consent Frederick W. Robertson is the master of the English pulpit, and Henry Ward Beecher, the king of American preachers. Satisfying analysis of both and of their sermons may be found in Professor William Cleaver Wilkinson's "Modern Masters of Pulpit Discourse," and in "Representative Preachers," by Professor Brastow, of Yale University. Their sermons are read wherever the English language is spoken. The wealth of sermonic literature is to be found in the English church because of its age, among other reasons, though, of course, a church with an elaborate liturgical service can not be expected to produce famous preachers with unflinching regularity. It is in the non-conformist pulpits in England and in the evangelical

bodies in our own country that we find the sermon constantly perfected to an instrument of power. The names of South, Barrow, Taylor, Tillotson, yet possess a charm for many of the present generation, while among the more recent preachers in England and America we have Canon Liddon and Canon Farrar and many others of almost equal genius. The Scotch pulpit reminds us of its power through McCheyne, Chalmers, Bonar and Guthrie. Among the most modern of the preachers in England and America we have Spurgeon, Parker, McLaren, Selby, Martineau, Phillips Brooks, Dr. Storrs, Dr. C. H. Parkhurst, Dr. Charles E. Jefferson, Dr. Aked, Dr. S. Parks Cadman and Dr. Jowett. An acquaintance with something of the sermons of these mighty men of the pulpit, if not essential to the highest success in the ministry, will do much for any who aspire to a large measure of effectiveness.

As for the study of books, nothing but the barest suggestions can be offered. It is interesting to know the titles, if nothing more, of the books which the wise say should be read. Lists of books found in the supplements of some of the encyclopaedias are worthy of consideration. "Books and Reading," by President Noah Porter, and "Books and Men," by Austin Phelps, are of great value to the preacher for suggestions on studies and books. Sir John Lubbock's list of the one hundred best books is well known, and those who desire such a list for reference can find it and many other excellent lists in a volume entitled "Reading and Home Study," edited by Hamilton W. Mabie. "Great Books," by Canon Farrar, is an excellent volume in small compass. "The Choice of Books," by Frederick Harrison, remains among the standard works which treat of such matters, while Emerson's "Essay on Books" is well known to the preacher. If the preacher will wade into the catalogues and the book reviews which will review in the interest of the reader and not merely of the publisher, he will find abundant satisfaction; and if he ever gets beyond his depth a raft made of a thousand or two volumes of the latest fiction can be swung within his reach to bring him safely to terra firma.

Some advise the preacher to spend a winter with Wesley, with Maurice or Kingsley, with Jonathan Edwards, with Wordsworth or Longfellow, or any of the masters of poetry or fiction. It would be a work of grace for some of our preachers to spend a winter with Alexander Campbell to find out what he taught. A winter spent with Gibbon or Macaulay or Froude would bring rich returns. And every preacher who cares to can arrange a reading course for himself, allowing his bent to direct him, and, if it be faulty, the effort to do something in the way of systematic reading can be trusted to correct his natural vagrancy.

E. B. BARNES.

For a Faithful Heart.

I, and the bird,
And the wind together,
Sang a supplication
In the winter weather.

The bird sang for sunshine,
And the trees for winter fruit,
And for love in the spring time
When the thickets shoot.

And I sang for patience
When the teardrops start;
Clean hands and clear eyes,
And a faithful heart.

A. C. BENSON.

The Sunday School

DAVID BRINGS THE ARK TO JERUSALEM.

INTERNATIONAL UNIFORM LESSON FOR
MAY 30.

Golden Text: I was glad when they said unto me,
Let us go into the house of Jehovah. Psalm 122:1.
II Sam. 6:1-19, Psalm 24: II Sam. 6:12-15, Psalm 24.
Memory Psalm, 24:7-10.

American Standard Bible.
Copyright, 1901, by Thomas Nelson & Sons.
(Used by permission.)

2 S. 6. (12) And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy. (13) And it was so, that, when they that bare the ark of Jehovah had gone six paces, he sacrificed an ox and a fatling. (14) And David danced before Jehovah with all his might; and David was girded with a linen ephod. (15) So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet.

Ps. 24. 1 The earth is Jehovah's, and the fulness thereof:

The world, and they that dwell therein.
2 For he hath founded it upon the seas,
And established it upon the floods.
3 Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
4 He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
5 He shall receive a blessing from Jehovah.
And righteousness from the God of his salvation.
6 This is the generation of them that seek after him.

That seek thy face, even Jacob. [Selah.]

7 Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.

8 Who is the King of glory?
Jehovah, strong and mighty,
Jehovah mighty in battle.

9 Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.

10 Who is this King of glory?
Jehovah of hosts,
He is the king of glory.

Verse by Verse.

BY ASA MCDANIEL.

2 Sam. 6:12. Jehovah hath blessed the house of Obed-edom, because of the ark of God. We are not told what the blessing was, but it has been suggested that the blessing may have consisted in both riches and children. The ark symbolized the divine presence. The blessing, which followed the ark, was the reason why David wanted the ark in his own house. Parker suggests that the Bible represents the ark today.—David went and brought up the ark of God. Read in this connection I Ch. 15 and 16.—With joy. With music and song, and great shouting.

15. With shouting and with the sound of the trumpet. This was an occasion of unusual interest. Making a loud noise was an act of worship as late as the time of the Psalmist. We see traces of it today.

Ps. 24:1. The earth is Jehovah's. The natural order of the Hebrew fixes the reader's attention upon Jehovah, hence a better reading would be, "Unto Jehovah belongeth the earth." Albert the Good caused these words to be placed as a motto over the Royal Exchange.—The fulness thereof. All that fills it, its contents, its creatures.

2. For he. The emphasis is on "he." Jehovah and no other.—Founded it. The land rising out of the water is supposed to rest upon it. Established it. "The single act of creation passes over, as usual in the Old Testament, into the habitual act of God's sustaining providence." Briggs.

3. Who shall ascend? What sort of person is worthy to approach the Creator and Lord of all the earth?—Hill of Jehovah. The hill of Jehovah is here the temple hill.—Who shall stand? Not only to appear, but to remain.—Holy place. Synonymous with the hill of Jehovah in the preceding line.

4. Clean hands and a pure heart. He who is innocent of wrong doing, and violence.—Not lifted up his soul unto falsehood. To direct the mind to false and unreal things.—Sworn deceitfully. One who hath not sworn to deceive his neighbor.

6. This is the generation of them that seek after him. These are the men who de-

sire to know God. The true Israelite, the ideal, the true people of God.—Selah. The word is of uncertain meaning, but the most natural one is that it is an interlude, or the place where the Psalm might be concluded for the service.

8. Who is the King of glory? The de-

The ark was the symbol of worship among those ancient Israelites. In reality it was only a beautiful wooden box with some interesting objects inside. But it stood for God's leadership and particular care. It had a memorial value like our communion table. It was entirely right that this box should be sacredly guarded and that it should have a



place, not in any private house, but in some central place of worship.

DAVID'S JOY

The heart of the new king was in the right place. He made the return of the ark a great occasion. Thousands of people came to witness the bringing of this sacred emblem into Jerusalem. Soldiers, farmers, shepherds, vine-dressers, merchants, women and children came in crowds to see the ark brought into the capital. And now the procession approaches the gates. Dressed in white robes the elders come. The ark is surrounded by priests and Levites in brilliant oriental garments. Cymbals clash and trumpets blare. Beautiful women sweep forth from the city gates, to meet the priestly procession, with sweet voices. The air is filled with the scent of burning sacrifices. The crowds cannot be restrained and break forth into loud cheers as the gates are entered. Now the ark is placed in its tent. David reads a religious poem that he has written for the occasion. The people respond with feeling "Amen." David makes a prayer and the people end the day in feasting and great rejoicing. The religious significance cannot be overestimated. The king had led the procession and so happy had he been that no conventionalality could hold him back. Dancing "with all his might" came David at the head of the group. David was no iceberg.

MODERN WORSHIP.

Today in our worship we are torn between two conflicting ideals. On the one side are those who care much for beautiful forms and ceremonies. With them architecture counts for much. The arches, the stained-glass, the organ, the choir, the oratory, the rhetoric, the ritual, the pious behavior, the deep reverence in the house of God—all of these elements are greatly esteemed. On the other hand are those who want spontaneity in the service. Emotion counts for much. Results are sought immediately. Friendliness before, during and after the service is supreme. Too much order is tiresome to such. A certain free and easy manner

mand sung by the choir from within.—Jehovah strong and mighty * * * mighty in battle. The answer by the choir without setting forth the qualities of the king in war-like terms.

9. The choir of the army renewing the demand for admittance in almost identical terms.

10. The sentinels make another identical challenge, see v. 8.—He. The pronoun is emphatic. Jehovah and no other is the king of glory. The God of the universe. The eternal one.

Worship

The Lesson in Today's Life.

BY JOHN R. EWERS.

must be maintained. Architecture is secondary, music must only be enthusiastic, the sermon must be the feature and it must be vigorous and interesting. People fall naturally into one or the other of these two schools. Every church has both. Now, how shall we worship?

DIFFERENT CHURCHES.

Even when Christian union organically arrives differences in people will not be done away. Birds of a feather will still flock together. Each congregation will represent a different curve. One will be decidedly intellectual, another strongly evangelistic, another supremely interested in social service and missions, another aesthetic, another a social club, another a society group. This always has and always will be true. Churches of the same denomination in any given city have such marks. One will have to take his choice and the fact that many people elect to travel across an entire city in order to worship in a certain church indicates the strength of this assertion. But are there some fundamental ideals?

SINCERE WORSHIP.

All acceptable public worship is grounded in private worship. One must meet God in the silence of one's own home and in the great out-of-doors, as well as in the various experiences of daily life, if public worship is to be of much value. This is the first element—reality. There must be a hunger and thirst for the living God. There must be a realization that we are in God's presence confessing our sins, asking for what we need and thanking Him for his goodness. There should be beauty in worship. One would even choose a beautiful place out of doors in which to worship God. The church should be the most beautiful place, according to the best taste, in the community. The worship should be natural, with that quiet dignity that greatness inspires. Even the most humble men will, if given a fair chance, approach God with a fine dignity and reverence. This should never be abandoned. But the worship should never become so exalted and unreal as to make the return to everyday reality seem undesirable. I remember worshipping in one beautiful church where the effect of the aesthetic service was to make me hate the world outside the church. Such worship was harmful. Public worship should be charged with the feeling of friendliness. The sense of fellowship should be strong and uplifting. And from our lesson we may learn that worship should be enthusiastic, full of gladness, full of good cheer and good will. Scripture, hymn, prayer, ordinances, sermon and response should all be hearty, free from dullness. I owe much to a certain English preacher who tried to teach me the value of beauty, dignity and reality in public worship. Think on these things.

Disciples Table Talk

W. S. Lockhart Leads New Church.

W. S. Lockhart discontinued his services as pastor of Central church, Houston, Tex., May 1, and on the same day became pastor of a new congregation in the city called New South End church. A frame building has been erected and dedicated free from encumbrance. The new congregation starts out its career under very favorable auspices.

College President Preaches.

E. M. Todd, president of Christian university of Canton, Mo., is a frequent visitor in Missouri churches. He recently occupied the pulpit of First church, Hannibal, Mo., where Geo. A. Campbell is pastor.

Kansas Churches Help Belgium.

The governor of Kansas requested the churches of his state to take up collections the first Sunday in May for the benefit of the Belgium sufferers. First church, Wellington, Kans., responded to this call with a liberal offering.

An Aid Society that Aids.

The Ladies' Aid society of First church, Long Beach, Cal., is one that regards itself as more than a money raiser. It has a program of service for the local field. The name "Aid Society" hardly expresses the splendid work these women aim to do. They engage in every phase of district Christian service; visiting the sick, relieving the distressed, reclaiming those who have lost heart and interest, saving the lost, canvassing the city by blocks, securing new pupils for the Sunday-school and visiting absentees, building up the mid-week meeting, conducting neighborhood prayer meetings.

Looking Forward to Big Day.

On May 23 the Dowagiac, Mich., church will celebrate the fortieth birthday of the church organization. Besides a great home-coming service in the morning, they hope in the afternoon to be able to report the successful raising of \$1,000 to be used in repairing the church building.

Form a Eureka Club at Bloomington.

Some of the Eureka alumni living in Bloomington, Ill., decided recently to hold a reunion of all former students of Eureka college living in their community. They invited President Pritchard to the dinner resulting from this purpose and about seventy people sat down together. A Eureka Club has been formed which will hold regular meetings hereafter.

New Pastorate Prosperous.

Seven more additions are reported at the Oakland, Cal., church under the leadership of Vaughan Dabney. Mr. Dabney had a part on the commencement program of the Divinity school at Berkeley, and on May 4 gave the evening address for the C. W. B. M. session at the district convention held in Sacramento.

Church Attempts Community Service.

The congregation at Moulton, Iowa, has decided to provide the community with a playground. The rear of the church lawn has been turned into a recreation center for the members and friends of the church. This is a long step in the right direction.

Every-Member Canvass at Warren, O.

First church, Warren, Ohio, reports that it has increased its current expense pledge from \$2,890.68 to \$5,324.76 by the every member canvass.

Editor of State Paper Gets Compliments.

The Christian Banner is the state paper in Michigan. Some subscribers have been writing complimentary words about this newsy sheet, which gracious appreciations are acknowledged in the following terms: "One wrote that he had rather read it than the Standard. Another wrote, 'It's a Cracker Jack.' Now, we believe these were all meant as compliments and we accept them in the same spirit that Sam Jones did the colored

woman's compliment. He was preaching to a southern audience and at the close of his discourse a motherly colored woman grasped his hand and said, 'Praise de Lawd, Brodder Jones, yo preach mo like a nigger than any

white man I ebber saw. I tell ye, Brodder Jones, yo got a white skin but thank de Lawd yo got a black heart.'"

Yearly Meeting at Eaton, O.

The church at North Eaton, O., held its yearly meeting May 2. I. J. Cahill of Cleveland and E. B. Buffington of Elyria were the speakers. W. A. McCalla, who is leaving for his new work at Rushsylvania has done a good work in this field.

Around the World of Foreign Missions

The Men's Bible class of the Glendale (California) church has decided to support Teranishi, the pastor of the Hongo church, Tokyo. This church is under the supervision of Fred E. Hagin.

Clarence H. Hamilton writes from Nanking as follows: "It is not the least of the wonderful privileges of service here to be in the midst of fine missionary personalities. These rare lives are an endless suggestion to one's own."

Liberty, Iowa, where C. V. Allison ministers; Chillicothe, Missouri, where E. S. Priest is pastor; McKinney, Texas, to which church W. P. Jennings has recently been called, and Sherman, Texas, of which the pastor is G. F. Cuthrell.

A fine group of missionaries will sail for Africa in the early summer. W. R. Holder, of Alabama, who is at home on furlough, will take as his wife a splendidly equipped, cultured young Southern woman. W. H. Edwards, who has been taking a two years' course in the College of Missions, will go to the Congo to be one of our steamer men in charge of the "Oregon." He served three years in the Congo Boloso mission before coming to the Foreign Society and is a strong, experienced man. Dr. and Mrs. G. J. P. Barger of Lincoln, Nebraska, who have just finished their course in tropical medicine in Harvard medical school, will sail with the same group. These fine workers will greatly encourage the African missionaries.

A. F. Hensley and wife have just returned home on furlough after more than four years of service at Bolenge, Africa. They are both well and in the best of spirits. They report that our Congo churches have now a combined membership of almost 5,000.

The graduating exercises in the Christian institute in the Philippine Islands were held March 28-29. Four were graduated from the Evangelists' Training School, one from the Training School for Nurses, and one from the Bible College.

The annual India convention was held this year in Jubbulpore. The presence of eight new and returned missionaries was a great joy to those on the field. Five Australian missionaries from the Poona district were present.

In India there have not been as many baptisms this year as last. Nevertheless the year has been a good one. The missionaries are working hard and are in good spirits. The war has disturbed the work somewhat.



Rev. J. Boyd Jones, who will come to Central Church, Terre Haute

There is increased interest in the taking up of Living Link support on the foreign field. Within the last few weeks four churches have made this advance step. They are West

Transylvania and College of the Bible Commencement

The one hundred and seventeenth annual commencement of Transylvania university and the forty-ninth annual commencement of the College of the Bible at Lexington, Ky., will be held in Morrison Chapel June 10. The annual commencement of Hamilton college, the Junior College for Women, will be held in the Ben Ali theater on the evening of June 9.

On account of the "home coming" in connection with commencement week and the formal opening of Ewing Hall, more than usual interest is being manifested in the commencement season, and the attendance of alumni and friends will be greatly above normal. Extensive preparations are being made for the reunion, and a large number of alumni and old students are expected. One section of Ewing Hall will be turned over to the visitors.

The commencement sermon will be delivered on Sunday evening, June 6, at the auditorium, J. N. Jessup of Hopkinsville giving the address. Mr. Jessup for a number of years was one of the leading ministers of Little Rock, Ark., where he erected a handsome church building and developed a large and influential congregation. When H. D. Smith was called to a Dallas pulpit last fall, Mr. Jessup was elected to the Hopkins-

ville pulpit.

The commencement addresses of Transylvania and the College of the Bible and Hamilton college will be given by F. Waller Allen, the minister of the First Christian church, Springfield, Ill. Mr. Allen is a graduate of Transylvania, and he has achieved a wide reputation as an author, lecturer and preacher. He filled fourteen chautauqua engagements in Kentucky last summer and has been invited for return engagements in practically all of these towns and cities.

The program for the week is as follows:

June 6—Sunday, 8 p. m.: Commencement sermon.

June 7—Monday, 2 p. m.: Art exhibit, Hamilton college; 8 p. m.: Play by the Marlowe Club (Hamilton college).

June 8—Tuesday, 8 p. m.: Play by Osolia Literary Society (Morrison Chapel).

June 9—Wednesday, 10 a. m.: Class day exercises (Hamilton); 3 p. m.: Class day exercises (Morrison Chapel); 5:30 p. m.: Alumni dinner and annual meeting of alumni association; 8 p. m.: Commencement of Hamilton college.

June 10—Thursday morning: Commencement of Transylvania and the College of the Bible; 1 p. m.: Luncheon to donors at Ewing Hall.

N. B.—Fill out this blank and mail it to the address given.

Chicago Association, Christian Church Bible Schools.
231 West Monroe Street,
Chicago, Illinois.

..... has
(Name)

recently moved to., Chicago

Your efforts to interest them in one of our churches and Sunday-schools,
and any consistent information you may report after investigation, will be
much appreciated.

Church from which reported

(Signature)

Town and State.



Lost Disciples in Chicago.

There is a movement on foot in Chicago which should commend itself to every loyal Disciple throughout the brotherhood. An effort is being made by the aggressive Sunday-school forces of Chicago to find the Disciples who have come to the city and have not identified themselves with the churches here. Hundreds of men and women are lost to the churches of Chicago because the Disciples have not yet learned the art of transferring members from one church to another. Ministers, superintendents, and teachers are requested to fill out the blank printed herewith that the "lost Disciples" may be looked up at once. This is a work of great importance and The Christian Century solicits the earnest co-operation of its readers in behalf of the movement.

District Convention in Illinois.

The Third District, Illinois, convention will be held at First church, Quincy, May 11, 12 and 13. The church extends a cordial invitation and will give a royal welcome to the Disciples of the district.

A. L. Cole to Leave Carthage, Ill.

A. L. Cole resigned his work at Carthage and will close his labors July 1. He has made no plans for the future. Miss Nettie Wright is the corresponding secretary of the Carthage church. Her address is 118 Scofield street.

Pastors Join in Farewell Service.

The Methodist and Baptist pastors at Independence, Mo., closed their evening services and with their congregations attended the farewell service to H. K. Pendleton, at First church, Independence.

Anniversary Service.

That the services of Clyde Darsie at Mt. Sterling, Ky., have been appreciated by his people was shown by the fact that on a recent Sunday each of the departments of the church presented the pastor with a rose.

Evangelism at Rockford, Ill.

W. B. Clemmer, of Rockford, Ill., is holding a short exchange meeting for the Park and Prospect church, Milwaukee.

L. G. Batman Preaches Political Sermon.

L. G. Batman of First church, Youngstown, O., is to give a political sermon to stimulate interest in the election of the right kind of mayor. In the preparation of the sermon, Mr. Batman has interviewed men in all walks of life and also some prominent women. The sermon is timely and will be heard with interest.

FOR RENT—My attractive seven-room furnished apartment, facing Washington Park. Near University of Chicago. Large porch, bright, airy rooms. \$60 per single month. \$150 for June, July and August. Address M, care of The Christian Century.

Remember CHILDREN'S DAY FOR FOREIGN MISSIONS First Sunday in June



The Burden of the Oriental Child

The Foreign Christian Missionary Society will furnish Children's Day Supplies for the first Sunday in June Free to those Bible Schools observing the day in the interests of Foreign Missions.

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

2d. "In Cherry Blossom Land." The new Children's Day Exercise, by Lucy King DeMoss, filled with beautiful songs, drills, recitations. A real demonstration of missionary work in Japan. Portrait of Chas. E. Garst, pioneer missionary to Japan, given free with the Exercise for use on Children's Day, and to be framed afterwards. Exercise adapted to large or small school. Order supplies at once. Give local name of Sunday-school and average attendance.

Give your Sunday-school the privilege of this great day and have a share in world missions.

STEPHEN J. COREY, Secretary
Box 584 CINCINNATI, OHIO

Supplies

Sent

Free

Order

Them

Now

(Be sure and
address as
directed
below.)

News of Illinois Disciplesdom

Central church, Joliet, continues to grow weekly. Five additions, among them a man who for many years had been a Catholic priest. Brother Smithson is leading this church on to great victory.

Benjamin Oden of North Carolina has accepted the call to the church at Rantoul and will begin June 6.

The convention of the Seventh District will meet at Greenville May 18 and 19. There should be a large attendance from the churches of the Seventh District. Every church in the district is urged to have a representative at this convention.

The Eighth District will hold its annual convention at Marion on May 19 and 20. A splendid program has been provided for both of these conventions.

The Men and Millions Team will conclude its work in Illinois with the three weeks' campaign the last of May. This period will be spent in southern and southeastern Illinois. The team will then have covered the entire state. The coming of these men has been a great blessing to the churches of

Illinois, as all the churches will testify.

Mr. F. J. Paine has accepted a call to Dahlgren and Boyd, and is already at work.

We are glad to welcome E. E. St. John, who takes the work at Rossville. The work is already prospering under his leadership.

The Third District convention will be held at Quincy, May 11 to 13. We have a great program and every church in the Third District should be represented at the convention.

The secretary happens to know of three or four positions as superintendent of schools or as a principal in a high school that are open and in cities where we have a good church. He would be glad to communicate with any Disciple who desires such a position.

The "History of Illinois Disciples," by N. S. Haynes, is meeting with a good sale, and the people are well pleased with it. It will be sent upon receipt of \$1.65 at the office of the secretary, 504 Peoples Bank Bldg., Bloomington, Ill.

John R. Golden, Secretary.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Springfield, Mo., Dr. Breeden, evangelist; F. L. Moffett, pastor; 158.

Bromley, Ky., Graham Walker, evangelist; 30.

Manhattan, Kan., G. L. Snively, evangelist; 14.

Sacramento, Cal., Frank Zook, evangelist; 25.

Hillsboro, O., Wilhite and Shaul, evangelists; 564.

Memphis, Tenn., W. T. Brooks, evangelist; W. H. Sheffer, pastor.

Rock Island, Ill., Central; M. E. Chatley, minister; John T. Houser, evangelist; 32 accessions; closed.

Cheney, Wash., Memorial; James Egbert, pastor and evangelist; Le Roy St. John, singer; 104 accessions; closed.

CALLS.

H. Jas. Crockett, Third church, Topeka, Kans.

M. E. Miller from Clay Center, Neb., to Kearney, Neb.

H. F. Sayles from Canton, Ill., to Burwell, Neb.

Benjamin F. Oden to Rantoul, Ill.

RESIGNATIONS.

A. L. Cole, Carthage, Ill.

D. W. Miller, Belle Center, Ohio.

Are You Going to California?

First church, Oakland, California, is maintaining a free information bureau for the benefit of tourists who plan to attend the exposition in San Francisco. Let us give you correct hotel rates, help you secure rooms, furnish you with a place to rest and meet friends. Church, corner Grand avenue and Webster street, Oakland forty minutes from San Francisco. Bureau open 10-12 daily. Phone Lakeside 1839. Address "Exposition Bureau," First Christian church, or the minister, Vaughan Dahney, 2222 Webster street, Oakland, Cal.

Preaches Against Poverty.

Sermons against the saloon are common enough, but Frank Waller Allen believes in assailing poverty as one of the great root evils of life. In his sermon on a recent Sunday evening in First church, Springfield, Ill., he discussed this in no uncertain tone. Mr. Allen said in part: "Will the poor be with us always? An ancient common fallacy is the belief in the necessity and permanency of poverty. Ninety-nine of the unthinking out of a hundred will tell you that 'it is the making of a man'; that 'ye have the poor always with you.' They believe poverty to be a virtue. In their philosophy of life poverty plays the role of the maker of strength. They say it makes men reliant, efficient, sweet, sympathetic. Such teaching is the mere sentimentalism of the stupid. In its last analysis, such a belief is atheistic and inhuman. Of this the thoughtless may not be conscious, but it is always pernicious and never remotely makes for good. The curse of the land is poverty. Poverty, genuine, grinding, soul-depraving can produce nothing but viciousness, heartlessness, misery, hell itself. A hell far more terrible than Dante ever dreamed of in his greatest imaginings. Poverty is the most self-enslaving sin of society. It is the shame of a so-called Christian era. The ideal of Jesus the Carpenter was not poverty but service. 'Who-soever would become first among you shall be your servant.' The man who preached 'Blessed are the poor,' could not have meant that penury was good fortune when his wondrous fingers were so given to feeding the hungry, and whose advice to the rich young man was so aptly spoken. No, poverty is incompatible with the ideals of the kingdom, and its amelioration and, eventually, its eradication is a part of our task."

Noted Disciple Physician Dies.

Edward R. McDonald, a well-known physician, and Disciple layman in Memphis, Tenn., died recently, aged seventy-five years. He was interested in uplift movements in the community and was a tireless worker in lodge circles.

Emory Ross Continues Itinerary.

Emory Ross, home from Liberia on furlough, continues his itinerary among the churches. He spoke recently at Clinton, Ill., to a large audience. He served as best man at the wedding of his classmate in Eureka, Ella Dragstrom.

FOREIGN MISSION NOTES.

The churches in Victoria, Australia, raised \$6,795 for foreign missions, a record amount. The Swanston Street church of Melbourne has raised \$8000, thus entering the Living Link column. The churches in Australia support P. A. Davey in Japan, Miss Mary Thompson in Harda, India, and Miss Rosa L. Tonkin in Shanghai, China.

Miss Mary Thompson is now visiting the churches in Australia. She has been in India for twenty-four years. Most of her time has been given to work in the zenanas.

The athletic field of the Bible college in Jubbalpore, India, is being leveled off. A good field can be provided on the Silver Oaks compound.

The work of leveling the new playground for the Harda High School is well under way. It will be some little time before the foundations for the new school building can be laid.

The Los Angeles Convention begins on July 18 and closes on the 25th. The Foreign Society occupies Tuesday the 20th.

S. J. Corey, Secretary.



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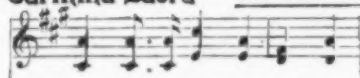
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EASTER OFFERING REACHES \$16,000.

The Easter offering of The National Benevolent Association to the end of the 25th day after Easter is \$16,067.08. This is \$101.65 less than the amount received during the same number of days last year. The needs of the Association are greater than last year since its work is greater and since last year's offerings were not quite equal to the great task performed. The Association needs an Easter offering of at least \$40,000 to adequately care for its truly great and growing work. The total Easter offering last year was less than \$26,000.

If your school did not take the Easter offering plan now to send a generous offering soon. Send all offerings to The National Benevolent Association.

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Pastor to Do Special Work.

C. M. Ford will do special work at Oberlin College this fall, in connection with his pastorate at North Eaton, Ohio.

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